Free Lance Writer

(QUARTERLY JOURNAL)

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Free Lance Writer

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Our Progress

THE FREE LANCE WRITER IS bringing out the last number of its first Volume. The Journal has had a successful run for the last nine months. The Editor, for want of space in the previous editorials, could not express his thanks to the subscribers for the numerous congratulatory messages they sent to him on the choice of articles appearing in the Free Lance Writer.

The aim of the Free Lance Writer, as was said in the first issue, is to encourage the unknown writer; and, the pages of the Journal are at the disposal of anyone, who is eager to perfect himself as a writer. A perusal of the lists of contents of the four issues of this Journal will reveal the healthy fact that no less than thirty-three writers have contributed to its pages so far.

The popularity of this Journal among the intelligentsia of Madras is growing. One subscriber has requested the Editor to make the Free Lance Writer a monthly Journal. The Editor has considered this suggestion but is unable to accept it. The Free Lance Writer was not brought into existence with a view to making a commercial success of it. The staff of the Journal is not working for emoluments and, if the Journal is converted into a monthly, then, it will make too great a demand on the time of its honorary workers.

The Editor requests the subscribers and the public to note that there will be a change in the months of publication. The staff of the Journal was finding the months of July, October and January unsuitable for publication as they came after the Summer, Dasara and Christmas holidays. The printing press was busy in June with the printing of books for schools and colleges. During September and December it had less number of working days due to public holidays. To avoid these difficulties, hereafter the Free Lance Writer will be published in the months of May, August, November and February. The next issue of the Journal will be published in May and not in April. Intending contributors are requested to send in their contributions one clear month before the month of publication.

Subscribers will note that the old distinction between the postal and general lists of subscribers has been abolished. A uniform subscription rate of Re. 1-4-0 has been introduced.

The present issue contains two articles concerning Games. So far the Free Lance Writer has not touched on the subject of Sport. As several subscribers desire the inclusion of Sport, the Editor persuaded Mr. P. N. Ramachandran and Mr. P. M. Balasundaram to contribute articles on Football and Table-tennis. The Editor wishes to state that though articles concerning Games may appear in the pages of the Free Lance Writer now and then, they will not be a regular feature of the Journal.

Mr. G. S. Srinivasan, the Assistant Editor, is away in Delhi. For this issue, the work of the Assistant Editor was done by Mr. V. N. Krishna Rao. The Editor thanks Mr. V. N. Krishna Rao for his timely and valuable help.

A subscriber desires to know the date before which the Free Lance Writer will be published in the month of publication. The Editor wishes to inform him and the other subscribers that the Journal will be brought out about the 15th.

The Editor

Practical Education

BY **The Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H., LL.D.**

(By Kind Permission of All India Radio.)

I must begin with an experience which was equally joyful and revealing. One day thirteen years ago I was far away in Natal, opening a school-house which our poor countrymen had built for themselves with no aid from the Government of the country. An old man welcomed me in a Tamil speech. This was how he started :

நம் தாய் நாட்டிலிருந்து நமக்கு உதவி செய்ய வந்திருக்கும் மகாகனம் சாஸ்திரியாருக்கு நான் என்ன சொல்லவேண்டும. அநேக ஆயிரம் ஆண்டுகளுக்கு முன்னேயே இந்தியாவில் படிப்புக்கு அளவற்ற பெருமை உண்டு. ஒப்பற்றும் விலையிடக்கூடாததுமான பொருளென்று புகழ்ந்திருக்கிறார்கள். அப்படி மகிமையுள்ள வித்தையில் கீழ்த்தரமான வித்தைக்கும்கூட விதியற்று இத்தேசத்தில் நாம் வருந்துகிறோம் என்பதைக் கண்ணால் அவர் பார்க்கட்டும். அவருக்குத் தெரியாததல்ல. ஆயினும் ஒரு கவி வட மொழியில் சொல்லியிருக்கிறாராம்.

He then recited, crudely no doubt and incorrectly, but so as to thrill the audience, who listened with reverent awe, I no less than they,

विद्यानाम नरस्य रूपमधिकं प्रच्छन्न गुप्तं धनं
विद्या भोगकरी यशः सुखकरी विद्या गुरूणां गुरुः।
विद्या बन्धु जनो विदेशगमने विद्या परा देवता
विद्या राजसुपूजिता नतु धनं विद्या विहीनः पशुः॥

The *sloka* is by a master and has a master's ease and lucidity. Still in these days when Samskrita is not honoured in its own home as it should be, it will not be amiss to give a translation :

> Learning adds to the brightness of one's countenance. Learning is wealth secured beyond all risk. Learning is the key to prosperity, renown and bliss. Learning is a teacher above all teachers. When one goes abroad, learning is an unfailing companion. Learning is a divinity without a peer. It is to learning that kings love to do honour, not to mere pelf. Why, a person devoid of learning is no better than a beast.

You see, friends, the poet prizes knowledge, not for the material gains it may bring but because it ennobles and elevates the soul above the grossness of the earth. And I have no doubt that the Indians in South Africa, though they have gone there for the bare means of subsistence which their motherland denied them, perceive vividly the high purpose of learning and cherish it with pious longing. To think that in this land where scholarship and scholars have always been objects of veneration, we should now hear liberal education derided and denounced! And forsooth because many well-qualified men are without employment. Is the only or main purpose of learning the attainment of a living? Is it suggested that unemployment would be more endurable when associated with nescience than when associated with enlightenment? One actually hears the asseveration from persons apparently sane that high education unfits one for the world's work. And some who wield authority hold that the poorer classes are wronged by the spending of public revenues on colleges and similar centres of learning. That I regard as one of the sinister portents of the time. The liberal professions, the public services, social and economic uplift, unofficial life that keeps government straight by criticism and direction and discharges the many functions that government cannot touch—all these require brains that have received the best training that academies can give. Start high-grade

echnical and vocational institutions by all means. But start them well and with guarantees of efficiency secured by adequate finance. We have always demanded such institutions. But let us not delude ourselves by the hope that they will cure unemployment. Not improbably their graduates too will have to encounter enforced idleness, and in their case the evil will be more lamentable, not less, because of the fewer remedies that are open. Unemployment is a most acute and distressing malady, and we are bound to devise measures to relieve it. But the measures must be calculated to achieve the end. Let us not in our vexation shut up colleges and schools. The undeveloped faculties, idle brains, and undirected energies of the young will become a danger to the community, a hundred times more difficult than the present unemployment. Not until industries and manufactures have been established on a large scale, and economic prosperity assured to coming generations, shall we be within sight of a sufficiency of jobs for our sons and daughters.

The prevailing distemper of the young assumes strange forms, some alarming ones too. One of these is the powerful fascination exercised on their imagination by the triumphant career of the dictators who sway over a great part of the civilised earth. That they abhor and destroy all forms of popular government, that they hold freedom in utter contempt, that they ruthlessly suppress even the semblance of opposition and dissent, that they are bent on the re-establishment of the tyranny of tribe and race and colour which mankind has, after infinite travail nearly outgrown—these and similar indictments do not weigh much in the scales of immature judgment against the glamour of their material success. Have they not raised their people from the slough of despond? Have they not restored, may be by force of arms, a sense of self-respect to their nation? Have they not enhanced the efficiency of their subjects, found them work and food, and in a word made their lives worth living? These achievements, howsoever won, never fail to secure homage. Man has ever bowed the knee to power, and it does not take him long—alas, contemporary events make it too plain—to forget the dignity of the human soul, to pull down the images of liberty and mercy, and to instal in their places the hideous symbols of despotism and cruelty. We all want great things done for India, don't we? Only we want them done in proper ways, justly not harshly, slowly if need be but surely. What is done in a hurry is undone in a hurry too. True we want the throne of independence; but shall we wade through slaughter to a throne?

Your democracy and your freedom, say these young sages, are fleeting and they change continually, they aren't worth the labour of pursuit or the care of custody. But change or progress is their merit and their attraction. Justice enlarges its bounds. Freedom extends its joys to new groups of men and women. Education lends grace to countless lives in every generation. Citizenship was a tiny and precarious bundle of rights a century ago; it is now a precious cargo, which has cost many tears, many years of manly struggle, many exemplary and heroic lives. But what a heritage! It has inspired the noblest and most stirring orations, the finest, grandest poems are in its praise. Even here in India, bedraggled as she is, her visage drawn and her vestments torn, she retains the majesty of her mien and is truly worshippable. I am not without hope that, not long hence, if the sky clears and the stars shine again, even the apostate may recant and be welcomed again into the holy shrine like the returned prodigal, with festive and sumptuous rejoicings.

At this point I would like to ferret and drive out of the temple of freedom some of the foul heresies which infest it. But it is an odious task and would take too long a time. One, however, I must belabour now and slay, if I can. That the heretics are our own people and that the heresiarch is among the Cardinals are no ground for quarter. The

belief is general that civic rights are in danger only under alien rule, and that the champion of the liberties of the citizen may go to sleep while the reins of administration are in the hands of our kindred. All history testifies to the contrary; in fact in some respects fraternal enmity is capable of more callous crimes than the enmity of remote cousins. English law reports tell on every page of the brave stand made by judges against the tyranny of the king's officers and their encroachments on the private citizen's rights. Sharply in the laws of Britain and America, less sharply in those of France, while yet there was freedom in France, the powers of the Executive are demarcated from those of the Judiciary. "Good government is no substitute for self-government" was said at first of a national government. Even in Ramarajya a loyal subject might ask for the elementary rights of citizenship. The union in the same officers of judicial and executive functions, repugnant to modern ideas, was recently defended on the ground that the ministers were members of a legislature elected by the constituencies and could be trusted to be better guardians of popular rights than the judiciary. Self-righteousness is a besetting sin of popular government all the world over, the more dangerous when it rests on a large majority. From the dawn of society power over men and things has been a notoriously corrupting influence; human ingenuity has been taxed to the limit of its resources to devise checks on its exercise; sages and philosophers have exhausted their wisdom on composing texts and homilies to the same end; and the story goes on still and will go on for ever; power of any kind, moral or material, twists human nature out of its shape and the most conscientious rulers, besides severely watching themselves, learn to submit patiently and cheerfully to outside criticism and audit, which it is likewise their endeavour to make as independent as possible. Out of an inexhaustible anthology on the topic, a comparatively recent saying from our own classical literature is perhaps allowable:

राज्यविष विकारो न्मादकारिणी खलु राज्यलक्ष्मीः। नशीलं पश्यति न धर्म मनुरुध्यति न सत्यं पालयति।

"Kingly grandeur produces an intoxication due to the malignant poison of power. It disregards decency, it violates the sacred law, it maintains not the truth."

It is the distilled wisdom of ages of bitter experience that is enshrined in the saying "Eternal vigilance is the price of liberty." "Eternal vigilance"? Yes; but it must be also enlightened vigilance. In a totalitarian regime the code of conduct is simple—obedience, submission, surrender. Hard to practice, it is true, but easy to understand. Mere subjecthood, scarcely distinguishable from slavery, needs no education. In the early days of man's liberation from political servitude, you had to have a certain stake in the country, you had to be of a certain age, and perhaps too you had to be literate before you could acquire the vote and other attributes of citizenship. Not onerous qualifications, to be sure, but they greatly restricted the franchise. Nowadays the only real qualification required is a certain age. That of residence is so easy as to be nominal. To get the vote, however, is not the same thing as to use it properly, and it is with this problem we are here concerned. Most people imagine that citizenship is a grand name for a trifle, that it is nothing more than casting a vote once in five years for an unknown candidate as one may be cajoled, bullied or bribed into doing. Many don't care to be bothered even so far. Some persons of high quality, not an inconsiderable number even in advanced democracies, refuse to have anything to do with the periodical elections, being in a moral sense nauseated with the intrigues and cabals, the falsehoods and deceptions, the speculations and malversations, the feuds and vendettas which degrade public life and poison the very springs of human character. Here is reform work for generations of preachers and apostles, for organizations of resolute and fearless

champions of public morals. If citizenship is not to be a delusion and a snare, a modern invention of Satan for the corruption of our souls, we have to understand it in its bearing on our lines and on our society, and exercise it in a spirit of dutifulness and awe of the consequences. The range of knowledge that we have to traverse is formidable, including everything which is not strictly scientific, mathematical or antiquarian. The full citizen of today has in theory the responsibility, shared no doubt with thousands of others, for the happiness and welfare of the community. In this sense he is a king in miniature, for he can make and unmake governments and take a hand, though he hardly remembers it, in moulding their character and conduct. Just think roughly of the enormous sweep and consequence of the curriculum that should have to be framed if we projected a seminary for instruction in citizenship. Don't be frightened. I shan't drag you through any such agony. Nor is it my intention to make a bogey of citizenship. Life is one large whole, and no part of it can be studied or pursued in rigid isolation from the rest. To each man according to his capacity and inclination. I served a hard and long apprenticeship for the duties of citizenship and don't consider myself half enough equipped. But I was a "professional" politician, not, I hope, in the sinister sense in which it was often applied to me. But I don't regard my energy misdirected this evening if I impress it on my hearers that civics is neither a light nor a mean study, that it is not an occupation for the amateur or the mere dilettante, but that it has the stuff which ennobles our lives and at the same time raises the moral stature of mankind. Do not enter here because you want some vacant hours filled up, because you want volume for your puny figure, because you want to have your neighbour by the throat, because you want your broken fortune repaired.

Some of you who hear me may think I am somewhat mixed up in my ideas. It may appear that, in exalting citizenship as I do, I ignore the distinction between its grades; that, for instance, the profound knowledge of affairs which is requisite for a Cabinet Minister is a luxury for a mere voter who has no higher ambition. It is true the text books say so, more or less bluntly. The rural labourer in England who has received no more than the modicum of compulsory education knows little of the constitution and the laws but is told only of two or three names among which he has to make a choice. Once in a way the question of a new duty or the abolition of the lords may emerge. Even on these extremely simplified issues his thinking is apt to be muddled and he votes in large measure in ignorance of the weighty policies that he may be helping to settle, in however small degree. It is even worse in India. The ignorance and superstition of the average voter place him at the mercy of unscrupulous wire-puller, and the colour of the ticket and the totem printed on it are only additional hindrances between his intelligence and the mighty State problems that he is supposed to pronounce upon. This is the primary fact of all election politics; other factors like intimidation, colossal misrepresentation and bribery add themselves to the welter in such wise as to upset all calculations and make what are dignified with the name of appeals to the electorate, gigantic gambles in which all connection between the merits of the issues at stake and the actual vote is completely obliterated. Now judge what absurdly tenuous justification can be pleaded for the adoption of particular policies as measures. If this is the case in lands where modern democracy takes its rise, we seem in India to carry the fiction to greater lengths. I should be trespassing if I touched controversial politics. But it is common ground that popular elections have degenerated into augean stables. We may not expect a Hercules any more. Is it possible—there is no harm in stretching one's fancy—that the wit of man may invent some method of ascertaining the general will

more trustworthy and less liable to abuse than a general election? And is it allowable to hope that that invention may be made in India for the purification of our democratic processes?

In totalitarian countries, as one may expect, care is taken to mould young minds to the required pattern, which is akin to that of the slave. Education therefore is a close monopoly of government and has one and only one set of clear aims. Britain is at the other extreme and has encouraged, perhaps to the point of danger, a great variety of private effort. On one point, however, even British educational thought has recently come to a definite agreement, *viz.*, that all secondary education must have for one of its aims the development of a high ideal of citizenship. Some authors have laid down definite curricula for the purpose, and an exceedingly large number of good books are available, covering the whole ground. In a broadcast I am not expected to do more than bring the subject to the notice of my audience and may be stimulate a little thought, not give it point or direction; in India, colleges have to do much of the higher work done in secondary schools in Britain. My observations therefore have necessarily to apply to both grades of institutions.

All the world over, it is now settled policy, though not rigorously practised in India, that the great professions of law, engineering, medicine, teaching, accountancy and so on—should be practised only by those who are examined and certified by duly appointed authorities to be competent to practise them. I have endeavoured to show that the kind and degree of knowledge required for the duties of citizenship or what may be called unofficial public life are comparable to those required for the regular professions. Ignorance, charlatanry, hollow pretensions, can do as much harm to society in the field of politics as in the other spheres. In fact, since great institutions and national affairs are concerned in this case, the evils will be on a larger scale and less susceptible to remedy.

Another comparison, very relevant in this context, must be borne in mind. The other professions are confined to the few that choose them. The service of the public is open to all, in fact in a sense obligatory on all. While therefore what is called professional education comes *after* general education, preparation for public life must take place along with general education and as part of it. Several questions of organization arise, which have not been sufficiently thrashed out. I would respectfully invite to them the attention of the education department and professional bodies. For instance, are the citizenship courses to be part of the obligatory or optional studies? Are students to be examined in them and required to score a certain minimum of marks? Are diplomas to be given?

One suggestion of practical value may be ventured, though it may be considered far too premature by conservative-minded persons. Why not make a certificate or diploma of citizenship a necessary qualification for those candidates for municipal councils or houses of legislature? It is desirable to exclude dolts and nincompoops from those responsible positions.

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Test Your Knowledge!

By **Vonkvonser**.

I. *By whom were the following books written*

(*a*) Une Vie,
(*b*) Jane Eyre,
(*c*) Peregrine Pickle,
(*d*) Diana of the Crossways?

II. *In what books do the following characters appear*

(*a*) Thora Neilsen, (*c*) Sancho,
(*b*) Ginger Kemp, (*d*) Rebecca?

III. *Pick out from the following, stating their nationalities, two artists, two soldiers, two philosophers, and two diarists.*

Arthur Schopenhauer, John Joseph Pershing, John Evelyn, Friedrich Nietzsche, Michelangelo, Joachim Murat, Samuel Pepys, and Antonio Canova.

IV. *When were the following battles fought and who were the parties*

(*a*) Caporetto, (*c*) Sobrāon,
(*b*) Tannenberg, (*d*) Pollilore?

V. *What are*

(*a*) Colobus, (*c*) Secretary Bird,
(*b*) Rebec, (*d*) Pillory?

(*Answers published on page 136*)

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Hinduism

BY **Diwan Bahadur V. N. Viswanatha Rao, M.A., B.L.**

IT has been said that Hinduism and Hindu civilization have survived, and will survive, the shock of ages. The question arises whether what may have been true in the past will necessarily be true in the future.

Never before in the history of India, have ancient ideas and ideals been subjected to the ordeals and tests with which we are familiar in our generation. Earlier movements of reform or revolution more or less touched the surface and the cross currents generated by them had not much chance of penetrating beneath the surface. Several useful movements perished of inanition and several useless ones went the way they came unwept, unhonoured and unsung. Then there was no possibility of touching the heartstrings of the people as a whole and making them pulsate with a new life on a gigantic scale. All this has changed in the last two generations. As a result of the progress of science in this machine age, the world has become smaller and ideas revolve round the world at wireless speed. An idea has much more potency for good and for evil now than at any time before in the world's history.

As in the theatres of war, the engines of destruction have evolved from the bow and arrow, through gun, rifle and machine gun, to poison gas and death dealing microbes, enhancing the destructiveness of modern warfare, so, in the world of peace, the methods of propagation of ideas, have, in this age of democracy and science, evolved from oratory and persuasion with an appeal to a limited circle to possibilities of instant penetration and influence right to the ends of the earth through the spoken and written word and picture, multiplied by the Press, the screen and the radio. In the present generation these methods have been perfected to the last degree in their own environment in the West and are available in greater profusion for the rest of the world.

The cataclysmic changes wrought by the world war and its aftermath have caused gigantic upheavals in the religious, social, economic and political fabric of several of the leading countries of the world—and daring experiments based on *a priori* reasoning, but of a startling nature, which would have been considered impossible in earlier periods of the world's history, are in progress and being watched with keen interest all the world over.

The time will perhaps soon arrive, if it has not already arrived, when it will be necessary to pause and consider whether more caution is not needed in the receptivity to, and the rate of propagation of, new ideas and ideals, however good in themselves, if the distinctive quality of Hinduism is not to be lost—swamped by the surge of new ideals fundamentally at conflict with the genius of Hinduism.

It may be argued on the one hand that Hinduism will withstand the shock and on the other, that it hardly matters if Hinduism is swamped by the surge. Both may argue that whatever may be the eventual result, it will be wrong not to welcome the freest

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interpenetration of other ideas and ideals, however alien, and not to offer a ready self-abandonment to any of them that for the moment has an appeal to our sense of logic or equity or fairness or our *a priori* notions of liberty and equality.

In social matters, there is danger in rushing with breathless speed, even along the paths of progress. The goodness and desirability of the goal matter not if, before it is reached, one falls by the wayside. If one mounts uphill with a speed that causes collapse of the heart, it is little consolation that one is proceeding towards the seventh Heaven.

For peoples as for men, it would seem that the race is not always to the swift, nor the battle to the strong. The slow and sure-footed often steal a march over the swift and soft-footed.

While the passion for hugging tradition should not be allowed to clog the wheels of progress and while wistful glances on the Glorious Past should not be allowed to blind one to the needs of the present and the future it is perhaps wise to hasten slowly and not to let landmarks be swept away. Individuals and groups may move quickly without danger to themselves or others, but it is wise to remember that movements, which set the masses in motion, may tend to develop a momentum which may attain the force of a cataract or an avalanche, spelling danger and disaster.

Hindu society may be likened unto a landscape of ridged and serrated fields irrigated through the channels of human experience from the reservoir of religion and custom. The life giving waters in the reservoir, which may have deteriorated in quality through stagnation and the encrustation caused thereby, are being stirred to their depths and the reservoir is being rapidly connected up with a world system calculated to bring into it streams, with qualities and temperatures of varying utility and value. It would seem that discrimination is needed to manipulate the turn in valves, so as to let in only the waters which will harmonize with, neutralize the deterioration of, and enrich the fertilizing content of the waters in the reservoir, and that caution is needed to regulate the on-rush of the new flood, lest the reservoir give away. It would seem that the spade work of mass education on right lines is needed to ensure proper tilth and manurial content in the soil of the fields so that they may derive the maximum sustenance and yield the maximum harvests from the additional waters received and that care is needed to see that violent hands are not laid on the bunds and ridges whose function hitherto has been to retain and enable the utilisation of the vitalising fluid, lest the waters overrun the land, leaving desert sands and fallow fields in their wake; but that they should be gradually lowered or levelled here and there betimes to the extent that they are rendered superfluous by the growing receptivity and absorptive power of the fields delimited thereby.

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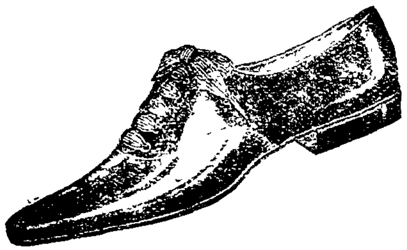

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The Sun

By **T. N. Seshadri, M.A., L.T.**
(*Assistant Professor in Physics, Presidency College, Madras.*)

THE Sun is the central controlling body for the solar system, a compact group of celestial bodies to which our earth belongs. It is at a distance of about 93 million miles from us. Its diameter is 864,000 miles, more than a hundred times that of our earth. In volume it can swallow a million of our earth and still ask for more!

The surface temperature of the Sun is easily measured. A laboratory experiment with bodies at various temperatures, gives us a quantitative relationship between the heat received from that body at a certain distance, and the dimensions and temperature of that body. It will now be a relatively easy calculation to obtain the temperature of the Sun, knowing as we do its distance and size. The surface temperature of the Sun works out thereby to be about 6000°. Iron, on earth, melts at 1500° and vaporizes at 2500°. Silica which forms the major part of our earth melts down at 1800°. Tungsten which has got the highest melting point and which is therefore used for lamp filaments, melts at 3500° and boils at 5000°. We conclude therefore that all these substances, if found on the Sun, can exist only in the vapour condition.

It must be emphasized that the 6000° we have arrived at is only the surface temperature of the Sun. Deeper down, within it, the temperatures are much higher, of the order of millions of degrees. We must therefore take the Sun to be wholly gaseous.

On the other hand, we have the spectroscopic evidence regarding the Sun. If the question is asked which is the instrument of the greatest utility in Physical Astronomy one should unhesitatingly reply, "The Spectroscope." It will take a full article by itself to describe what the instrument is and what it can teach us. With respect to the Sun the Spectroscope tells us that it contains all the elements we find on earth. It tells us, also, that the Sun cannot be a mere incandescent gaseous body; it must be something of the nature of a glowing liquid or even solid body.*

This last result is startling and is at variance with our former finding based on the high temperature of the Sun. To get over this discrepancy one should understand the real conditions under which matter exists in the Sun. There, matter is subjected not only to very high temperatures but to very high pressures as well, of the order of millions of tons to the square inch. Frankly speaking, we have no experience of matter at such high temperatures and pressures. We cannot call matter in the Sun either solid, or liquid or gaseous. It exists in altogether a strange fourth state of matter. Though we cannot have any physical concept of what that is, we can nevertheless work out mathematically a few details regarding that state. One interesting result obtained thereby is that such a substance should be opaque to light. It is this opacity that is responsible for the clear and well defined boundary of the Sun. It is this opacity again that is responsible for the Spectroscope giving us a continuous spectrum and telling us that the Sun should be more of the nature of a liquid or a solid body.

* An incandescent gas gives us what is called a line spectrum. But the Solar Spectrum is a continuous spectrum, with a few dark lines, what we should expect from a glowing liquid or solid body.

Near and at the surface of the Sun, where the pressures and temperatures are not high, we are justified in having our old concepts regarding matter. Here, at least, most of the substances must be in the gaseous state. But there is also the possibility for a few substances to have condensed and formed huge clouds hanging in an atmosphere composed of incondensable gases like Hydrogen. If for nothing else, we have to postulate a liquid or even, partly a solid state of matter on the Sun, in order to explain some of the surface features of the Sun that remain more or less stationary, for some time.

The most important among these semi-permanent features on the solar surface are the Sun Spots. Galileo saw these spots with his telescope, but the people of his day, without seeing them, and even refusing to see them when promised to be shown, violently attacked Galileo. They argued that there can be nothing imperfect in so perfect an orb as the Sun! The great astronomer Herschel did see the Sun Spots but took them to be openings in the solar surface, through which is seen the dark interior of the real Sun which on theological grounds he considered habitable! Our present day idea regarding Sun Spots is that they are centres of violent disturbances on the solar surface, something of the nature of extremely violent tornadoes, which necessitate a radial movement of solar matter. The relatively cooler matter of the outside sinks into the Sun's surface and produces a sort of a cavity, which though intrinsically bright appears, nevertheless, dark in contrast with the surrounding brilliance. The smallest spot observable may be as big as India, while in some of the larger, many worlds like ours can be put in, like "peas in a tea cup," an analogy it is impossible to improve upon.

Other distinctive features of the Sun are the solar prominences and the Corona. The Sun is seen at its best only when it is hidden behind the moon! This explains why expeditions are fitted out to remote parts of the earth, at tremendous cost, in order to observe and photograph the Sun during the rare periods of a total solar eclipse. It is only for about a minute ordinarily that the Sun is totally eclipsed. During those brief moments, giant red flames are seen shooting out from the edges of the Sun. The Spectroscope tells us that they are huge flames of burning Hydrogen, hundreds of thousands of miles high. These are the eruptive types of prominences. Now-a-days there are instruments by which we can photograph these prominences any day without waiting for an eclipse. Such photographs show a stationary type of prominences hanging over and near the Sun like huge clouds on fire.

Yet another phenomenon we observe during a total eclipse of the sun is the rather mysterious Corona surrounding the Sun, like a halo, of a pearly white radiance. Various theories are put forward to explain its existence; but the most possible one is that it is a thin gas surrounding the Sun and illuminated by the Sun's light.

Physical activity on the Sun is periodic, repeating itself, cycle after cycle, every eleven years. The number of Sun Spots seen changes from a minimum to a maximum and then again to a minimum, the duration of one such cycle being eleven years. The Corona extends equally all round the Sun during the periods of Sun Spot maximum and gathers itself into two "whiskers" one on each side of the equatorial region during the periods of Sun Spot minimum. These changes in the shape of the Corona follows again the eleven year periodicity. Eruptive prominences are plentiful during Sun Spot maximums. Less heat is radiated then when the average temperature of our earth is found to be about a degree lower. Magnetic disturbances on earth are more violent at such times. The strange and beautiful phenomenon of Northern Lights or Aurora Borealis, curious and transcendentally picturesque

curtains of variegated coloured lights, slowly waving about in the sky, these are seen in greater numbers and in greater variety during periods of Sun Spot maximum. Radio communication is interfered with adversely. All these effects are obviously reversed during periods of Sun Spot minimum, and are subject to the same eleven year periodicity. What is responsible for this unmistakable eleven year cycles of solar activity, still remains a mystery.

The Sun is a tremendous store house of energy. Even at this tremendous distance of 93 million miles, if we can but gather the solar heat energy falling on an acre, we will be having a source of power equivalent to 7500 horse power. If all the heat that the Sun radiates be gathered in total on our earth, all the seas of the world will boil within a fraction of a second and the whole of our solid earth will melt into a liquid mass within a minute or two! The question that will naturally arise in our minds is, how long can the Sun squander its energy at this rate? Will it not cool down rapidly? It must do so necessarily, unless it is replenished somehow. Curiously enough all the evidence we have, unmistakably points out that the Sun is *not* cooling at all at the rate calculated. From where then does the fuel to keep the Sun burning come from? Some say that meteorites, loose stone-like things found everywhere in space, continuously fall into the Sun, like coals into a furnace, and keep up the fire. But the most acceptable of the theories put forward at the present day is to consider the Sun as a huge factory, which converts gross matter into unsubstantial heat and energy. The Sun is able to keep up its heat output steady merely by converting part of itself into heat. The Sun must thereby be losing weight. By calculation, it works out that the Sun should be losing about 4 million tons of its own matter per second in order to keep up its radiation. But, what is a mere 4 million tons compared to the total mass of the Sun? It can go on for another another 500 billion* years before its importance becomes perceptibly diminished. It will take practically endless time before it dies out.

As far as we can visualize, the Sun's beginning must have been in the far far distant past, its end will be in the far far distant future. It is our chief support. It is the source of all life and power. Its real nature is a great mystery. Without beginning or end, omnipotent and mysterious, the Sun is the ultimate support for all life on earth. Need we wonder any longer why it is worshipped by many as God?

Memorize

I walked a mile with Pleasure
She chatted all the way
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow
And never a word said she
But oh, the things learned from her
When Sorrow walked with me.

* * * *

Man's happiest lot is not to be
And when we tread life's thorny steep
Most blest are they who earliest free
Descend to earth's eternal sleep.

* * * *

(Selections by Diwan Bahadur C. V. Visvanatha Sastri, B.A., B.L., Retired District Judge.)

* A billion is a million times a million. At the rate of 4 numbers per second it takes more than 8000 years to count a billion!

Constitutions Classified

By **R. Mathrubutham, B.A., B.L.**

HARDLY have we recovered from the evil effects of the Great War than we find ourselves involved in a Greater War. The last war was fought with the pious intention of making the world safe for Democracy. But the present war seems to shake the very foundations of Democracy. This war is waged to beat the life and soul out of HITLERISM, to protect the liberties of nations and individuals, to uphold justice and in short to safeguard the essence of Democracy. Will History repeat itself?

Is there then no panacea for this evil of war? Is a super state, a world federation, a confederacy of democratic nations, a solution for the problem? Or can the problem be solved only by a moral rearmament with a simultaneous disarmament? While the practicability of the former is questioned, the effectiveness of the latter is to be doubted. Though writers like Streit, Edward Hulton, and leaders like Mr. Gandhi advocate these remedies it is regrettable to note that each group is so much drowned in its own views that the crucial point is forgotten. Able thinkers and leaders fail to note that there is a tertium quid, a golden mean apart from the extremes suggested by them. And more often than not, neither the rule of the right nor the rule of the left, but the rule of the middle serves to steer clear of the obstacles that exist in the way of constitutional progress.

In this article (and the articles which will follow in the future issues of this Journal) our aim will be first to analyse the various types of constitutions that existed in the past and do exist today in the world, secondly to trace the more important of them in their period of transition, thirdly to suggest a type of constitution that would suit all parties and all people and finally to speculate about the post war world—the future, incidentally, touching upon the principles of 'the rule of law,' 'the separation of powers,' and international law.

At the outset it is but proper to know what we mean by a constitution. A definition of the word constitution is easy but for some of the anamolies that face us; while, on the one hand, the constitution of England is claimed to be the best, on the other we find the cry that there is no constitution at all in England. Again while the Federal principle is claimed to be the best by Americans, Englishmen do not feel like adopting it. And, while the rule of law (hedged in by exceptions to some extent in recent times) is adhered to in England, French people adopt the principle of *Droit Administratiff.* All these three countries *viz.,* England, France and America, broadly speaking, are undoubtedly Democracies; but in details they differ. Hence for the present without entering into details we shall accept that a constitution means that which fixes the structure of the supreme Government *i.e.,* the arrangement and distribution of the sovereign power in the community or the form of Government. We have not at this stage taken into consideration the subordinate Governments and the side issues of the supreme Government itself.

Now to quote the famous author of Leviathan, Hobbes, "the difference of commonwealths consisteth in the difference of the sovereign or the person representative of all—when the representative is one man then is the commonwealth a Monarchy; when an assembly of all that will come together then it is a Democracy; when an assembly of part only, then it is called an Aristocracy. Other kinds of commonwealth

there can be none." Previously to this 'numerical' or 'quantitative' analysis of Hobbes, Aristotle, the father of Politics, had set up a 'qualitative' or 'ethical' standard. "A constitution must be either a Monarchy, or an Aristocracy or a Democracy as the sovereignty is vested in one person or in the few or in the many. But the one may rule either for the common good or for his own selfish advantage. In the former case, the Government is a 'Kingship' or 'Monarchy,' in the latter a 'Tyranny.' Likewise the Government of the few may be either an Aristocracy or an 'Oligarchy' and that of the many may be either a 'Polity' or a 'Democracy.'

Here it is worthwhile to consider the relative merits of the numerical and ethical standards. For now we are faced with the normal types of Monarchy, Aristocracy and Polity and its deviations, Tyranny, Oligrachy and Democracy. Cases might arise where the rich ruling in the interests of the rich are in a majority. Is it a Democracy or an Oligarchy? In other words, is the distinction Quantitative or Qualitative? A Plato, an Aristotle or a Newman might say that the question of numbers is accidental, that of wealth is essential.

Be that as it may, the classification of Aristotle has a permanent influence on Political Science; we cannot get away from it; it dogs us throughout the whole history of Political Speculation. Whether we study the ancient Greek world or the Middle Ages, this rule of classification is advocated by writers and philosophers. Hobbes—the most severely logical of all English philosophers—declares boldly and unequivocally "other kinds of commonwealth there can be none .... they are not the names of other forms of Government, but of the same forms misliked. For they that are discontented with Monarchy call it Tyranny and they that are displeased with Aristocracy call it Oligarchy; so also they who find themselves grieved under a Democracy call it Anarchy (which signifies want of Government); and yet I think no man believes that want of Government is any new kind of Government; nor by the same reason ought they to believe that the Government is of one kind when they like it and another when they dislike it or are oppressed by the Governors." (Leviathan C. XIX).

But, great and severe as the analysis is, it is hopelessly inadequate and inapplicable to the conditions of the modern world. To divide the great states of today into Monarchies, Aristocracies and Democracies, would, obviously, not carry us very far, even if the classification commands universal assent. How are we to describe the English constitution? What is France and what is Germany? Under what head will the U. S. A. go in? To call these 'mixed' constitutions will be evading the question. There are certain things which are more common between the Monarchical Germany and the Presidental America than between France and United States, though both France and United States are Democracies. This only shows that we must discover a new basis of classification.

The modern complex states are broadly divisible into Unitary and Federal. France, Spain, Italy, Russia, Holland, etc., (leaving out of account the present war and chaos) must be called Unitary, while Germany, United States, Canadian Dominion, Commonwealth of Australia, etc., are Federal. Though Great Britain with its Dominions, Colonies and Dependencies might at first sight appear to be Federal to the superficial reader, strictly the constitution of Great Britain is Unitary; the Federal fancy has come to England also and it may be that, in times to come, we may have a Federal constitution for England, Great Britain, or even for the British Empire itself. May be, even today, in practical working, the constitution of the British Empire presents certain characteristics which are akin to the Federal type-composite. But in legal form it is Unitary.

A second basis of classification, adopted in modern phraseology, is in the character of the constitution itself. Constitutions may be either Rigid or Flexible. In a Rigid constitution the legislature is merely a law making body, subject to the limitations imposed on it by the constitution. In it we find a difference between constitutional and other laws. We have what are called 'the fundamentals' and 'circumstantials,' the legislature having power to alter only the circumstantials, the fundamentals being capable of alteration only by a special, extraordinary and prescribed machinery. In other words, laws made by the legislature can be declared *ultra vires* by a higher tribunal. Word for word is the reverse of these in a Flexible constitution. The legislature is both a legislative and constituent body; we do not find any difference between the fundamental and other laws; both constitutional and other laws being alterable by one and the same simple machinery. The legislature is supreme and no power on earth can declare its laws *ultra vires.*

As examples of the two extremes we can take the constitutions of America and England:

Without entering into needless details, it may safely be said that in America the Judiciary is supreme; the legislature always works with the fear of the decisions of the Supreme Court before its eyes. The Supreme Court interprets the law and the constitution and as such can say that the legislature has or has not exceeded its powers and as a result a certain law is *ultra vires* or *intra vires* of the powers of the legislature. In England, the Parliament is supreme and to quote Prof. Dicey it can do anything but make a man a woman or a woman a man.

Many, if not all, constitutional machineries occupy a position midway between that of England and America. While there is no constitution so rigid as that of the United States there is none so entirely flexible as that of England. Recent trends of course, it must be admitted, has diluted the rigidity of rigid constitutions, owing to the developments of conventions, which are inevitable. The distinction therefore between Rigid and Flexible constitutions has lost some, if not, all its importance in modern times.

It may not be out of place to consider here whether the distinction between a Rigid and Flexible constitution is identical with that between a written and un-written constitution. Though some text-book writers have attempted to show that the one distinction is on all fours with the other it is very doubtful whether it is so. In practice there is a similarity between the two types because Rigid constitutions are generally written also. But from this broad general proposition we cannot admit that the two are identical. It is too well known that there are cases where a written constitution is Flexible and an un-written one Rigid. To sum up, though the dividing line between the two heads of classification—viz., Rigid and Flexible on the one hand, written and un-written on the other—is thin it is sufficiently sharp.

A fourth differentia is as regards the position of the executive in general and its relation to the legislature. The executive may be either superior to, co-ordinate with, or subordinate to the legislature. In all despotic monarchies the executive is supreme. But in many modern states we find the executive is either equal or inferior to the legislature. In the Presidential type, for example U. S. A., the executive and legislature are co-ordinate. In the Parliamentary type, e.g. England, the executive is subordinate to the legislature.

This may sound purely theoretical to the work-a-day world politician. For, when all is said and done, the fact that in modern times both in England and elsewhere the executive has in fact gained a

(Continued on page 117)

The Tea Industry in India

By **G.S.T.N. Chari.**
(*Manager, Kothari and Sons.*)

"DOES agriculture in our country provide the same scope as other industries for organization, expansion and development?" If this question is not viewed in the narrow sense of the term, the answer is in the affirmative, at least so far as our plantation agriculture is concerned, to which fact the history of the organization and development of the Indian Tea Industry bears an eloquent testimony.

A survey of the Indian Tea Industry can conveniently be broken into three periods; first the period of experiment and enterprise by the Government, secondly the era of commercial expansion and thirdly the phase of consolidation. It is interesting to notice that our tea industry owes its origin to an enterprise born out of a material necessity complemented by an understanding of commercial development. It appears that till 1834 China was the chief source of supply of tea to the world and no serious attention was paid to the problem of producing tea in India. The monopoly of the tea trade with China was then in the hands of the East India Company. During the early half of the 19th century, political complications began to affect the China trade and in 1833, the Chinese Government refused to renew the treaty which had governed the Company's trade with her. This event gave rise to the possibility of the entire source of supply drying up altogether. It was at this stage that Lord William Bentinck, the then Governor-General of India, envisaged the possibility of the cultivation of tea in India and appointed a Committee, known as "the Tea Committee" to go into the question and explore the possible avenues of cultivation in India. The endeavours and researches carried on by the Committee led to the discovery of the Tea Plant which was found to grow in the wilds of Assam. The Committee reported the discovery to the Governor-General with the remarks that they were "perfectly confident that the Tea Plant which had been

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Constitutions Classified—*Continued*

superiority over the legislature is undisputed and indisputable. Though we adopt in part the famous doctrine of 'Division of Powers' espoused by Montesquieu, by keeping the legislature executive and judiciary distinct, we have failed to make them co-ordinate.

To sum up, we have the ancient classification of the political institutions into Monarchies, Aristocracies and Democracies. Supplementing this we have the modern Unitary and Federal, Rigid and Flexible, written and un-written and Parliamentary and Presidential types. From out of these two broad channels we can expect several small tributaries and cross-classifications. The gate is wide open and the field beyond is fertile. It is no surprise there is and has been plenty of heated discussions on the type of constitution best suited to a country. There is no saying as to why a certain type should be preferred to another; and any constitution intended to satisfy all sections must of necessity be a mixed one. Hence arises the question 'what has been the state of our constitution in days past?'

brought to light would be capable, under proper management, of being cultivated with complete success for commercial purposes." Subsequently, i.e., between 1834 and 1840, under the directions of the Government, nursery gardens were planted in Assam, Kumaon Hills, Dehra Dun (North India) as well as in Nilgiris and the Wynaad (South India). The enterprise was so successful that in 1838, the first shipment of Indian Tea was sent to London for sale.

The industry then entered its second stage of commercial expansion, when the Government left the enterprise to the commercial interests in the country for its organization and development. In 1840, the Assam Tea Company, the first of its kind in India, was founded and thereafter a rapid period of expansion followed. By the end of the 19th century, the industry had secured for itself such a firm footing and development in the country that the acreage under tea cultivation increased to 476,000 yielding about 160 million pounds of tea.

With the beginning of the present century the third phase of the industry was reached. The acreage under cultivation was steadily increasing and it was thought wise to create a controlling body to which could be entrusted the task of adjusting production to consumption and exports and watching the future interests of the industry. Four sets of bodies were created for this purpose, *viz.*, the Indian Tea Market Expansion Board, the Indian Tea Licensing Committee and the Tea Associations of Northern and Southern India. The Indian Tea Market Expansion Board has carried on a good amount of propaganda to stimulate and increase internal consumption and it can without doubt be said that it was mainly due to the endeavours of the Board that the consumption figures have shown a considerable increase, from 18 million pounds in 1902/1903 to over 90 million pounds at the present time.

The tea industry too has had its vicissitudes in its history following the trade cycle and suffering periods of depression. During 1929 to 1932, the stocks of tea throughout the world mounted up rapidly with the result that prices fell and it became clear that unless the world supplies were regulated to world consumption the industry would become the victim of unhealthy competition and uneconomic price-levels. These conditions gave rise to the formulation of a scheme known as the International Tea Regulation Scheme administered by a body called the International Tea Committee, for the purposes of controlling supplies and adjusting production to consumption. The scheme, in the first instance, had a duration of five years from 1st April, 1933, according to which a "standard export figure" was fixed for each of the chief producing countries who were signatories to the agreement and each year they were allowed to export a certain "percentage" of the "standard assessment." The "percentage" was subject to variation in order to meet an increased demand for consumption in case of need. The scheme proved successful in its working and on 1st April, 1938, the agreement was renewed for a further period of five years with certain minor amendments. The prices were determined by the Tea Brokers' Association in London at the auction sales held there, which until their suspension in 1939, due to the exigencies of war, operated as the index of the world market in tea.

At present, the industry in our country stands on a sound basis. Indian exports account for over two-thirds of the tea consumed in the foreign markets whilst internal consumption is steadily increasing. The fact that the *per capita* consumption of tea in our country is still very low *viz.*, about ¼ lb. compared to 11 lbs. in the United Kingdom leaves an ample scope for further development and very soon India should become the world's chief source of production and supply.

Paintings at Ajanta

BY **C. Sivaramamurti, M.A.**
(Curator, Archaeological Section, Government Museum, Madras.)

THE caves of Ajanta and the rock-cut temple of Kailasa at Ellora are the two outstanding wonders of art in the Hyderabad State. The paintings at Ajanta form the greatest picture gallery and the most noble in all India. For centuries the Ajanta caves were unknown to the world around and were the habitations of the denizens of the jungle. In pursuit of some of them came an officer of the Madras Army, who, missing his game, and being helped by a chit of a cowherd to track the animal, discovered in its haunt the cave temples that to-day form the goal of every artist's pilgrimage.

Twelve decades have not elapsed since the jungle growth that hid these magnificent caves was cut down; and with the increase of interest their paintings and carvings aroused among lovers of art in India and abroad, their fame spread everywhere like the sweet smell of the *Parijata* flower, at dusk; and people interested in the masterpieces braved the perils of the journey to the place to have a glimpse at the lovely pictures. But it is not all that could go to the place. The mind may be strong but the flesh weak, and many a one who desired to see lacked the facilities for the journey. Such were helped by the copies prepared of them by Griffiths. Lady Herringham's copies are also very helpful but the latest reproductions by the Nizam's Government are the most perfect. And along with these perfect reproductions the originals themselves have been made easily accessible by the Archaelogical department in the State that takes keen interest in the monuments. But among copies those of Mukul Chandra Dey will ever remain the best interpretations by a great artist of great ancient masterpieces, as they were the fruit of a pilgrimage which was in itself a penance.

There are twenty nine caves in all, hewn out of living rock, four chaityas or chapels for worship and twenty five viharas or Buddhist monasteries, which have witnessed glorious days when scholars and pilgrims thronged to them from distant lands and even far-off China. Ajanta was one of the great ancient universities, and in the viharas dwelt the many scholars who came there for intellectual advancement. For nearly a thousand years Ajanta was a place of renown, from about the time of Asoka to that of Sri Harsha.

The earliest paintings at Ajanta are of the time of the early Satavahanas like Simukha, Krishna and Satakarni. They are only fragments and are in caves IX and X. But all the others are of the Gupta-Vakataka period and they have all the grace that the Gupta sculptures manifest.

The themes chosen by the painters of Ajanta are as noble as their execution is sublime. Jataka tales and scenes from the life of Buddha are here illustrated. The story of the generous prince Vessantara and that of Chaddanta the noble elephant who readily gave away his tusks, the story of the dutiful elephant that obtained permission from his captor, the king, to go back to the forest to attend on his aged and helpless mother, the story of the golden goose that preached the law, are among the many Jataka tales there pictured. Mara's host fighting, Buddha seeking enlightenment, mendicant Buddha, bowl in hand, the great Master preaching to his following, are among the scenes from his life.

But amidst these are simpler decorative, themes. Floral designs, geese, makara and

quaint animals adorn many a pattern in the caves. Monkeys and birds, especially the peacock, enliven many a scene. A scene in the palace usually presents the *kubjas, vamanikas, kiratas* and other attendants on the king. The aged *kanchuki* is present in some scenes. But the most lovely figure among them all is the *chamaradharini,* the bearer of the flywhisk, who dallies coquettishly beside the prince in an easy pose, the whisk resting lightly on her shoulder and lulled to temporary slumber by the soft music of the bangles that sounded till she stopped to wave it (Fig. 1.)

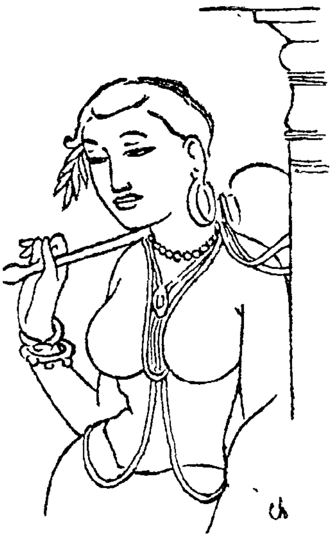

Fig I

Fig. 2

Sometimes the theme is one of love and the hand of the lover rests on the shoulder of his beloved who draws it closer and suggests the play of Cupid in her eyes which as rightly described by Damodaragupta is the abode of the God of Love (Fig. 2).

Lovers occur again in other scenes like that of the king of Benares caressing his beloved that asked for the tusks of Chaddanta

Fig. 3

the noble elephant; but here the woman is presented as the *ankalakshmi* or the Lady of Fortune adorning her lover's lap. Sometimes it is a *madhupana* scene and a cup of the sparkling drink is offered (Fig. 3). The

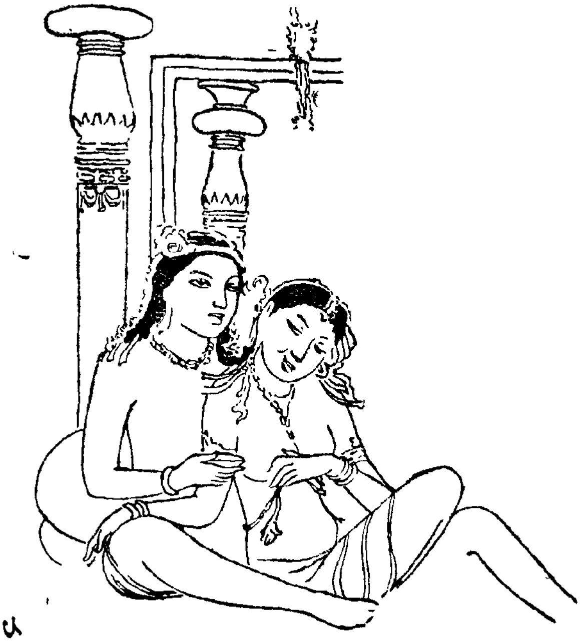

Fig. 4

scene is sometimes as here in the *udyana,* and sometimes in the interior of the harem where also the bout is presented in colours as vivacious (Fig. 4).

More picturesque are the groups of heavenly beings, Gandharvas, Kinnaras, and Aprasases, minstrels of the gods moving amidst the clouds softly accompanied by their women who sound the cymbals and sing in their inimitable sweet voice that makes the poet single it out as the standard of comparison for all beautiful vocal vibration—*Kinnara-kanthi* (Figs. 5 & 6). One of them carries the drum and another the lute. *Sarasas* accompany them drowning their sweet warble in the heavenly music of their companions. Their music is matched only by their beauty whose excellence speaks more eloquently of the artist at Ajanta than volumes written on their technical skill.

Fig. 5

Fig. 6

Akbar's Religious Policy

BY V. Suresam, B.A. (Hons.)

AKBAR'S eminence as a historical personality of mediaevel India is due mainly to his remarkable statesmanship. But his genius for reform extended even to the domain of religion and the various stages of this Mogul Reformation are interesting as well as noteworthy. The new religion that he evolved cannot be attributed to his fondness for radical changes and experiments. During the first part of his reign he succumbed to certain marked influences. Later, he became materialistic in his views and practical in his reasoning. His change from a staunch Mussulman to an exponent of a novel religion seems to have been slow and gradual. The experiences in the early part of his reign made him feel the inadequacy of his religion and the need for reform.

The early influences on Akbar were those of his parents, the Persian Mystics and the Shias. His mentality was rational and he flatly rejected dogmatic assertions. Dr. Holden says that Akbar experimented in all departments from religion to metallurgy. This is perhaps an overstatement of his progressive ideas. The bulk of his subjects were Hindus and his sympathies were with them. Akbar had many Hindu wives in his harem. His Durbar consisted of many able Hindu ministers for whom he had a high regard. Such were Bhagwan Das, Man Singh, Todar Mall and Birbal. At first, as Prof. Smith opines, his attitude towards religion changed completely and for many years he was a zealous, tolerably orthodox, Sunni Muslim willing to execute Shias and other heretics. Secondly he passed through a stage (1574-'82) in which he is described as "a sceptical rationalizing Muslim." The final stage marks his drift from Islam towards a new eclectic religion of his own.

But before his final decision to form a new religion, he passed through a period of earnest doubt. He found that each religion had its own merits and demerits and that the ultimate aim of all was the same. To clear his doubts he built the *Ibadat Khana or the Diwan-i-Khas. Here he invited the elite of all religions and allowed them to discuss their cardinal principles. But soon he got disgusted with their quarrels and conflicting statements. He became convinced of the necessity for the rehabilitation of the Muslim creed. This determination is seen in the dying out of outward symbols. The Muslim shibboleth vanished from the coinage and the dubious slogan "Allahu Akbar" (God is great) took its place. The salaam between Muslims became "Allahu Akbar" and "Jalla Jalaluh." The latter term referred to one of his titles.

Akbar realized the growing opposition of the orthodox Muslims of his court. "They were always casting in his teeth some absolute authority, a book, a tradition, a decision of a canonical divine, and, like Henry VIII, he resolved to cut the ground from under them: He would himself be the head of the church, and there should be no Pope in India but Akbar." It was in 1580 that he read out the new prayer (Khutba) which contained verses composed by the poet, Faizi. The Infallibility Decree was proclaimed a year before by which Akbar became the head of the new religion. His judgments were set above every legal and religious authority except the plain letter of the Koran. It was in fact a doctrine of imperial infallibility. The fact that he ceased to be an orthodox Muslim was apparent. "By his orders no new mosques were built; no new born child was christened Mahomed; many bears were allowed to fight with one another on Fridays."

*House of Worship.

Akbar's cleavage from Islam reached its climax in 1582 when he proclaimed the Din Ilahi (Divine Faith) as the state religion. The Din Ilahi was an eclectic pantheism and contained the fundamental principles of many religions. It was austere in conception and excluded all ceremonial rules. It contained many ideas learnt from the Brahmans and the Portuguese missionaries. But, unfortunately, the new religion failed to attract many followers and, in spite of Abu-l Fazl's claim, its popularity waned with the death of the Great Mogul. Birbal was its only prominent Hindu supporter and even Man Singh and Bhagwan Das refused to join it.

The remarks of historians on Akbar's religious policy are varied and inconsistent. Prof. Smith has nothing but downright condemnation. He describes the Din Ilahi as a monument of Akbar's folly. This criticism is hardly fair in view of the fact that Akbar practised religious toleration in an age when it was unknown in other parts of the world. Most scholars, both Indian and European, have made a profound mistake in accepting Badaoni's prejudiced opinion of the Din Ilahi. However, the views of such writers like Lane-Poole, Elphinstone and Havell show a proper appreciation of Akbar's achievements. According to Lane-Poole, "the broad-minded sympathy which inspired such a vision of catholicity, left a lasting impress upon a land of warring creeds and tribes, and for a brief while created a nation where before there had been only factions." Havell points out that the Din Ilahi, though a failure from the religious point of view, was politically a success as it enabled Akbar to have a loyal and united people under him. "The religious principles of the Din Ilahi only summed up those of the most cultured and enlightened Indian Mussulmans of the sixteenth century." These remarks remind us that it would be an entire misconception of Akbar's religious attitude to maintain that he left the Islamic faith altogether.

Much of the information about the Din Ilahi is to be found in Abu-l Fazl's Ain-i Akbari. The poems in praise of the novel religion composed by Faizi, were sung by Tansen, the greatest musician of the age, and this added a literary as well as a poetical charm which were to survive through posterity. Whatever the diverse criticisms about the Emperor's religious policy may be, his spiritual aspirations, eclecticism, and catholicity, were much in advance of his age.

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Our Civilization

BY **V. T. Madhan Mohan.**

DEFENDERS of our present Civilization have been time and again claiming that, thanks to the advancement of Science, the world has been made a better place to live in. They point out the various inventions man has made, and speak in eloquent terms of the benefits of Science. All harp again and again on the Law of Cause and Effect. These champions of the Law of Cause and Effect forget the existence of the Supreme Divine Force, omnipotent and invisible, which controls and directs this very Law of Cause and Effect. The advancement of Science has reached the stage of making man forget this Supreme Divine Force and the tragic result is the withering away of man's religious instincts. Religion, as all really great men agree, has a great influence over the moulding of our character. When its influence ceases to exist, the "Old Adam" in man will gain the upper hand and the world will head towards its own destruction.

The man of the present day is said to have improved enormously on the cave man, his earliest ancestor given by History. The mental faculties of man as well as his physical features are subject to the law of evolution according to Darwin. The two instincts of man—the instinct of possession and the instinct of self-preservation—were found to relax their hold on man considerably in medieval times. Indian Philosophers like Buddha or religious teachers like Sankara, Ramanuja and Vallabha bear testimony to this fact. In this period, man, no doubt, was still subjected to the powerful influences of these two instincts. But the instinct of possession was almost on the verge of extinction in the medieval age. World, then, was well on its way towards perfection. The world of to-day, with its boundless confidence in Science, imagines that it is an improvement on the world of ancient and medieval times; but it has actually grievously slipped back behind the latter in the march towards perfection. The modern age has fanned the instinct of possession back to life. Man has created for himself artificial needs and the instinct of possession has in consequence become whetted in its appetite. Man's greed which was on its way towards disappearance in the Middle Ages has become enlarged. Where material interests happen to clash, brothers are ready to cut each other's throats. Materialism has developed selfishness in man to a dangerously high degree. Religion has receded into the background and has taken a rickety seat in oblivion. It will take centuries perhaps before man can find himself free from the shackles of the instinct of possession. Our Civilization instead of completing the good work begun by Medieval Civilization has succeeded in undoing most of what has been done.

Many defenders of our present day civilization say that superstition was rampant in medieval times, and the very fact that superstition, which is contrary to reason, has been made to disappear is a mark of progress. About superstition in Ancient and Middle Ages a word is necessary. Superstition in ancient days had its place only in religion. It can be definitely asserted that superstition had no place in the politics of our ancestors. Autonomous Central Boards managed local affairs in ancient days with a practical wisdom that never was restricted or perverted by superstition. One of the reasons that made Alexander decide on going back to his country without extending his invasion towards India beyond the regions of the Punjab is said to have been the power of Chandragupta Maurya. Chandragupta Maurya had a great Brahmin minister named

(*Continued on page 125*)

Bonzo and His Adopted Children

BY **V. N. Krishna Rao**

'WHAT a wretched howling! How many dogs! The Devil take all of them!' an old man was muttering aloud in the club yesterday to a circle of dog-haters. What a pity that such people exist in the modern world! Little do they understand that dogs have distinct personalities of their own.

Bonzo was a pup born in a gutter. His father was an aristocrat who led a princely life in a Zamindar's mansion but his mother belonged to the street. Bonzo was the unwelcome outcome of a temporary, clandestine union and his parents disposed of him by leaving him in the dark corner of a deep, dry gutter. From there he was picked up by a milkman, who sold him to a wealthy officer, who, unlike the old man at the club, was a dog-lover.

When a pup Bonzo was not handsome; neither was he ugly. He possessed most of the qualities of the street dog. The officer, when he bought Bonzo, knew that he had a questionable pedigree; yet, he took Bonzo as he thought a pup could be a playmate to his little son. Near the officer's house, there was a rickshaw-stand and Bonzo, like a typical street dog, began to associate with the rickshaw-pullers. Not caring to understand whose dog he was, Bonzo became in a short time friendly with the rickshaw-pullers. Everyone in his master's house realized that he had become the darling of the locality. Only when hunger pulled him did he visit his master's house. At other times he roamed about in the dirty lanes. His joy knew no bounds when he found filthy mud in which he could roll. So real a street dog was he that the Corporation of Madras felt like giving him a street dog's death. One summer morning finding Bonzo collarless and licenseless in the street, the Corporation-dog-lorry-man cleverly caught him and put him on the van. The

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Our Civilization—*Continued*

Chanakya whose work called Arthasastra is free from any trace or mark of superstition. The principles enunciated in this book were the guiding principles of Chandragupta's rule. So, one thing is clear about superstition. Superstition only formed part and parcel of religion and it did not enter Politics or Administration. The people did not suffer by superstition.

Modern Civilization would have deserved our congratulations if it had suppressed warfare. Ancient and medieval times were marked by the frequency and ferocity of their wars. But does our present age give us exemption from wars and the horrors of war? Unfortunately, wars still persist and we seem to be helpless in its prevention as were our ancestors in the medieval and ancient times. Alas, we have gone one step further in the direction of excess. As Venus wrote in an article entitled "Aeroplanes and Aerial Bombardment" in the first issue of this Journal "In the past, war interested only the soldiers . . . Modern warfare does not take place out of sight of the average citizen. War comes right to his door . . . The bombs that rain from the sky do damage to life and property. Even the shooting down of a bomber proves a mere Pyrrhic Victory, because the hit bomber, while reeling down from the sky, releases all its live bombs, which bring certain destruction to the people below." Has the world become a better place to live in?

lorry drove off and Bonzo, little realizing the danger he was in, was enjoying what proved to be his first motor drive. The rickshaw-pullers took the law into their own hands on seeing their darling seated triumphantly on the lorry. They beat the lorry driver and set Bonzo free.

Such a dog was Bonzo; and the old man of the club, if he had seen young Bonzo roaming in the streets, would surely have muttered 'The Devil take all the dogs!' But, he should know the rest of Bonzo's life.

Training makes a lot of difference and by training even the street dogs can become useful companions. Poor street dogs! They suffer because they are not cared for.

Bonzo's master understood Bonzo's weakness and decided to convert him into a home dog. The training began. Weeks flowed into months and months into years. There was a steady improvement in Bonzo's character and countenance. He developed a snowy coat of hair. He became a reliable and useful companion. Bonzo's master was transferred to a place which was infested with snakes. Bonzo was so useful there that he protected the house from these reptiles. From the very smell he recognized which of them were poisonous and which not. The rats, to devour which the snakes came, he destroyed in great numbers. Wild rabbits and jackals he drove away from the backyard. Many a time he saved his master and his little son from real danger by giving timely warning. Practically the kitchen was in Bonzo's charge. From a street dog Bonzo had turned into a first class home dog, useful, efficient and handsome.

If the old man who talked at the club had moved closely with Bonzo at this stage he would have noted that the dog was capable of reacting to affection, hatred, joy, sorrow and anger, just like human beings.

Bonzo was growing old. He had no wife, but only girl friends through each one of whom he had progeny. But, Bonzo felt that he must not fill his master's house with his illegitimate children. Knowing his master's mind, he decided on adoption. He gave clear indications of his wish and his master obliged him by buying two pups—one male and one female. The former was named Pluto and the latter Mary. Bonzo's happiness knew no bounds.

Bonzo taught his adopted son and daughter how to play. He took Pluto and Mary along with him on the road as if to teach them something of the outside world. Just like a father, he taught them how to behave themselves inside and out of the house. Not even an hour did he allow them to get out of his sight.

Pluto was of uniform deep brown colour. He had long protruding ears. Long as he was with short muscular legs, he had the tinge of the look of a Dachshund. He appeared dull and stupid, but was really clever; for to those who scoffed at him he behaved in an ugly way, while, to those who praised him his manners were charming. He knew whom to allow and whom not into the house. Bonzo taught Pluto and Mary how to co-operate with each other in the defence of the house. Pluto who was good at barking, thanks to Bonzo's training, would give a signal to Mary, who being good at biting would take immediate action; any bad character who entered the house felt lucky if he escaped with his body and soul together.

Mary was a charming young bitch with lovely blue eyes and long folded ears. She was of the Airedale species, whose main characteristic is a long face with bushy hair about the chin. She was remarkably affectionate towards those whom she liked. To those whom she did not like, she was a veritable tigress.

Bonzo, Mary and Pluto—they were a family by themselves. They were all happy and gay till the hand of Death fell on Bonzo, now a dog full of years. He was ready to die. He had become a philosopher since Mary raised him to the level of a grandfather by presenting pups to Pluto. Bonzo died as he lived—a self-respecting, independent individual with an amazing sense of duty. He took a last look at his master and his son (now no longer little) and composing himself sought a peaceful spot where he could die. There was not a person in the locality who did not bemoan his loss.

Both Pluto and Mary loved Bonzo as children do their father. Both of them felt the loss. Pluto stood the bereavement better. Mary, who had weakened because of recent confinement, could not stand the loss. Her blue eyes turned pale; good food became poison to her. Pluto could have consoled Mary, but how can dumb animals help each other? Mary whined often as if she saw now and then the apparition of her beloved father. Barely eighteen days after poor Bonzo's death, Mary decided to lay down her sorrow-laden life. Early on a Wednesday morning, when the Eastern sky was getting bright, Mary called her master near her, licked the face of her husband, and heaving heavy sighs of sorrow and relief, sank slowly into the Sleep that knows no awakening. Pluto understood the death of Mary. He wailed and wailed. He never allowed anyone to touch the body of his wife. He smelt his stiff, silent wife again and again. Tears trickled down from his eyes. He looked dazed and lost all his cheer.

Pluto lives still the life of a sad and weary bachelor. The old man of the club can go and see for himself what a life Pluto leads. Then he will realize that dogs too have personalities of their own.

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THOMAS HOBBES (1588-1679) wrote his famous book Leviathan in the following manner:—"He walked much and contemplated, and he had in the head of his cane a pen and inkhorn, carried always a notebook in his pocket, and as soon as a thought darted, he presently entered it into his booke, or otherwise might have lost it. He had drawne the designe of the book into chapters, and knew whereabout it would come in. Thus that booke was made."

—AUBREY.

* * * *

In the school some one hissed D'Israeli. He turned round and said calmly: "Who hissed?" The biggest of the monitors came forward and said: "We've been led long enough by a foreigner." D'Israeli landed him a blow of his fist straight in the face. A circle was formed round the boxers. D'Israeli was smaller and less strong, but swift and very quick on his feet. He fought with much science, and with ferocious courage. Soon he drew blood from the other, and the school, dumbfounded, saw its legal chief beginning to lose his senses. At last he collapsed. A stupefied silence greeted this fall of a dynasty.

Perhaps the pupils of the Rev. Dr. Cogan would have been less surprised if they had known that for three years the victor had secretly been taking lessons in boxing.

--ANDRE MAUROIS:
Disraeli.

* * * *

These Kings of Bisnaga (Vijayanagar) eat all sorts of things, but not the flesh of oxen or cows, which they never kill in all the country of the heathen because they worship them. They eat mutton, pork, venison, partridges, hares, doves, quail, and all kinds of birds; even sparrows, and rats, and cats, lizards, all of which are sold in the market of the city of Bisnaga.

—NUNIZ.

The comprehensive policy of Pitt had aimed yet another blow at the enemy by means of an expeditionary force sent from Madras in 1762 to seize Manila in the Philippine Islands, then belonging to Spain, an ally of France. The combined naval and military operations on the spot occupied only twelve days. The town was stormed with small loss to the assailants, and honourable terms were accorded to the garrison and inhabitants. The brilliant feat of arms had no permanent effect, and is now almost forgotten, because the colony was restored to Spain in the following year, 1763, when the general peace of Paris was signed. A Manila trophy at Madras is the only visible memorial of the temporary British occupation of the Philippines, which have been annexed by the United States of America as the result of operations extending from 1898 to 1901.

—VINCENT A. SMITH:
The Oxford History of India.

* * * *

Don't day-dream. Castles in Spain have no foundation. If your head is in the clouds, make sure that your feet are firm on tangible earth. Plan! Know what you want; let the image of your desire stand out clearly so that it is expressible in words. To dream of being famous, of making a fortune will achieve nothing. You must, recognising your abilities and your potentialities, visualize definitely what you want to do. Advance step by step. Concentrate on the first objective before you deal with further ones.

—An Outline Course in Mind Training.

Tambaram: A Village Sanatorium

BY **P. C. Chetty.**

God made the country, and man made the town :
What wonder then that health and virtue, gifts
That can alone make sweet the bitter draught
That life holds out to all, should most abound
And least be threatened in the fields and groves?

THESE lines are from a poet who considered the country so divine and the town so diabolical that he never saw a city after he became a poet. Cowper's settled conviction was that both goodness and happiness preferred country lanes to city streets. How is it, then, that so many Indians of education and culture hesitate to prefer the country to the town? The Mahatma also is never tired of reminding us that India is a land of villages and that there are no less than seven lakhs of them. This appalling and perhaps inauspicious number brings home to us the stupendous nature of the problem of rural reconstruction which is on the lips of everybody at the present day. To give even the benefits of a protected water supply, a dispensary and an elementary school, some Rs. 70 crores will be required at the rate of at least Rs. 1,000/- for each village. No wonder that the Minister for Rural Development in Cochin recently told an audience interested in rural development that he experienced great difficulty in putting ideals into practice, a difficulty experienced by every reformer since the creation of this imperfect world. But lacking in experience and refusing to learn from the experience of elders, there are very many young men who see visions and little imagine that the impact of hard reality plays havoc with visions. Even eminent officials of the Judicial Department who, after spending all their lives in metropolitan cities, take up jobs in other cities after retirement advise men of the legal profession just starting on their career to settle down in villages as a panacea for unemployment. (Let me recall here the statement of that eminent scientist, Dr. Sir P. C. Ray, that if he were made Dictator for India for five minutes, he would begin by razing all Law Colleges to the ground!). Young doctors are likewise advised by their seniors who have built up their pile in cities. But fortunately for them the war has, for the time being at any rate, dispensed with the necessity for this sanctimonious advice. There is thus no lack of solicitude for the village on the part of the town-dweller. At the same time, the preachers fight shy of the village and there is a steady movement of the population from the country to the town. This is yet another case where theory, professing all the while to control practice, is so utterly divorced from it.

The fact is that our education makes us unfit to enjoy the pleasures of country life. The educated man gets accustomed to what are called the amenities of life in the city and finds it impossible to be an exile from city life. The village has therefore to get a leaven of the city before it commends itself to the town-dweller who would not be unwilling to live in a village which offers facilities of easy approach to the city, while being far from its madding crowd. Tambaram which is some sixteen miles from Madras is ideal in this respect. It is connected by rail with the capital city and can be reached in 45 minutes from Madras, travelling luxuriously even in third class in one of the more than 125 trains provided by the South Indian Railway Company every day. A man on whom the monotony of

country life falls can at a comparatively cheap cost run up to the city. It is thus that Tambaram acquires an importance in the scheme of things.

The place has an ideal climate and its water, obtained by the time-honoured method of drawing from wells, is such as to make it worth their while for the gods to descend from their abode to taste it. Commanding vast open spaces it affords a superb view of what are perhaps the grandest sights in nature. To the metropolitan, what the poet calls the 'gorgeous sunsets of the East' and even the more gorgeous sunrises are nothing but a name. When living in a village, Rabindranath Tagore rose up every morning in the early hours of the dusk to "greet the first pink flush of the dawn" and "to drink in at a draught the overflowing light and peace of these silent hours." These were the hours when Hanuman brought the famous *Sanjeevi* and revived Lakshmana who had fallen almost dead while fighting the ferocious Indrajit. Apparently upon a tradition like this as well as upon experience rests the homely proverb—"Early to bed, early to rise makes a man healthy, wealthy and wise." But the blessings of early rising are denied to the town-dweller for the simple reason that in a congested area there is no attraction at that "dim inceptive stage of the day." But in the village, "that strange and solemn interval, the twilight of the morning," has a charm which resists successfully even an idler's stay in bed. In the twilight hours in Tambaram one can see literally how

"The East and West, without a breath,
Mix their dim lights, like life and death,
To broaden into boundless day."

(Tennyson enjoys a reputation for being a prophet as when he, probably getting the inspiration in one of the twilight hours, wrote the lines:

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;

Can it be that in the description of the dawn contained in the above lines he perhaps unconsciously foresaw the coming *rapproachment* between the Eastern and the Western hemispheres which is bound to result in boundless prosperity to the whole world? It is a curious commentary, however, on the shaping of human affairs that such a magnificent result should be the outcome of the fiendish activities of the greatest criminal in history. Surely, there is a soul of good in things evil.)

To return. The gorgeous sunrise which follows may well be verified almost word for word from Browning's famous description:—

Day! Faster and more fast,
O'er night's brim, day boils at last;
Boils, pure gold, o'er the cloud-cup's brim
Where spurting and suppress it lay—
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away;
But forth one wavelet, then another, curled,
Till the whole sunrise, not to be suppress,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold, then overflowed the world.

It was probably some such scenery that made Shakespeare shout out:—

Full many a glorious morning have I seen
Flatter the mountain tops with sovran eye,
Kissing the golden face the meadows green,
Gilding pale streams with heavenly alchymy;

(In talking of heavenly alchemy was Shakespeare conscious, I wonder, of his own power of divine alchemy whereby he turned the brass of the worthless plays of his time into the gold of Shakespearian drama? Most probably not. For there was never yet a poet who was so indifferent to fame. As Sidney Lee observes, Pope had just warrant for the surmise that he

For gain not glory winged his roving flight
And grew immortal in his own despite.

"His literary attainments and successes were chiefly valued as serving the prosaic end of making a permanent provision for himself and his daughters." Such and so humble and homely in their ideals are writers of exalted genius).

To return to Tambaram, Sir Arthur Quiller Couch (better known as Q) recommends the careful reading aloud of certain famous passages in *Hamlet* in order to support, better than all argument, his claim for the plaint capacity of blank verse, when blank verse is written by a Shakespeare. I would confidently assert that such reading aloud could be done with full benefit on a morning in a place like Tambaram.

I have a little grandson about four years old who has developed a fine capacity for mischief but who had an inveterate habit of sleeping till 8 a.m. in the morning at Madras. Ever since he came to Tambaram he is up with the lark, all agog for mischief the livelong day. Again, I have a very intellectual friend living in Madras who pursues his studies far into the night and sleeps till 9 a.m. in the morning, closing the shutters to shut off the streaming rays of the sun. I guarantee his waking up full five hours earlier in Tambaram roused by "the breezy call of incense breathing morn," and watching with zest "the spectral, half-compounded aqueous light which pervades the open mead" and improving his eyesight and health at the same time.

It is difficult to describe adequately without the aid of first-rate poetry the charms of evenings in Tambaram, and poets appear to share in common with the rest of mankind a disinclination to worship the setting sun. But it is impossible to watch without a thrill of pleasure all the hues in their magical variety assumed by the face of heaven from the rich sunset to the rising star when the

. . . . parting day
Dies like the dolphin whom each pang imbues
With a new colour as it gasps away,
The last still loveliest, till—'tis gone—and all is gray.

It is an unmixed delight to sit and gaze at the ever-changing panorama of the horizon which would challenge the artistic skill of a Ravi Varma or an Abanindranath Tagore. It is only from the Marina that one can enjoy such scenery in Madras while it can be seen from the humblest cottage in Tambaram.

To behold Nature in her pristine purity and in her wildest moods one has to go to the Himalayas where one can see places very nearly approaching Prospero's fairy island so beautifully described by our amiable ancestor Caliban :

. . . . the isle is full of noises,
Sounds and sweet airs, that give delight and hurt not.
Sometimes a thousand twangling instruments
Will hum about mine ears; and sometimes voices,
That, if I then had wak'd after long sleep,
Will make me sleep again and then, in dreaming,
The clouds methought would open and show riches
Ready to drop upon me ; that, when I wak'd,
I cried to dream again.

It is out of the question to come across fairy islands in this prosaic world. But in a place like Tambaram one can enjoy the sight of natural scenery to one's heart's content

and can see "something new in life and humanity. Secondarily, one can make close acquaintance with phenomena which one has before known but darkly—the seasons in their moods, morning and evening, night and noon, winds in their different tempers, trees, waters and mists, shades and silences, and the voices of inanimate things" and above all, what Caliban describes as the bigger light and the less that burn by day and night. Things seen are mightier than things heard.

One who has experienced all this can very well draw a contrast between a village like Tambaram and a metropolitan city like Madras. I cannot resist the temptation of quoting our amiable ancestor again. In contrasting his own mother with Miranda, Caliban says :—

. . . . I never saw a woman
But only Sycorax my dam and she;
But she as far surpasseth Sycorax
As great'st does last.

Well might Madras symbolise Sycorax and Tambaram symbolise Miranda, all the attempts of the City Fathers to make the former the City Beautiful 'notwithstanding'.

The amenities of Madras are of dubious advantage. Its marvellous sea-front, though every attempt is now being made to make it no longer marvellous, is responsible for the damp climate which is the primary cause of respiratory troubles. Its water-supply, though easily available through the pipe system, is a direct descendant in the male line of what was notorious as 'Molony's mixture' some two or three decades ago, and is calculated to produce every variety of gastric disorders. And its most fashionable suburb, Mambalam *alias* Thyagarayanagar, though offering spectacular and variegated residential accommodation, breeds in plenty high class mosquitoes whose bite is, as an old enterprising widow of the place assured me, more like an "injunction" (injection) than anything else. Altogether, with its seven lakhs of people, the city has ceased to be a place where persons of other than robust constitutions can live in peace and comfort. A place like Tambaram, so near and yet so different from Madras, is therefore a veritable godsend to its citizens.

Let me conclude by giving a few prosaic details which enhance the poetry of the place. It is about 100 feet (95·22 feet to be exact) above the sea level and is bone-dry. The heavy rains of recent weeks only served to make the place more lovely, the water being drained off in no time. It grows first-class vegetables, both Swadesi and English, the soil being very fertile. It can boast of a first grade college built on spacious grounds. And the facilities offered by the S. I. Ry. company have added to its popularity.

To develop a village like Tambaram would go far to stop the modern craze for undertaking long journeys to expensive hill stations in search of health, and would at the same time tackle the problem of village reconstruction on the right lines, in however small a measure.

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Games

I Association Football

Tips to the Referee.

BY **P. N. Ramachandran, B.A.**

(*Hon. Secretary, Madras Football Referees Association*)

MY long association with the game for nearly thirty years, originally as an enthusiastic spectator, later on and for a major portion of the period as an actual participant in the game itself and last but not least as an official controlling the game under the auspices of the Football Association has emboldened me to give a few suggestions to my brother 'whistlers' in the art of *refereeing.*

"A perfect referee is not yet born nor is ever likely to be." No referee, however perfect, could or ever would satisfy everybody. This does not mean that referees should not equip themselves for the task that they are undertaking voluntarily for the love of the game. An efficient referee is one who gives his decisions quickly, firmly and honestly—without fear or favour. Physical fitness, alertness of the mind and moral stamina are the three essential requisites in his make up. It should be the endeavour of every referee, who is interested in the game, to come up to this ideal.

A thorough knowledge of the laws of the game is very necessary for the player and the referee alike. But mere theoretical knowledge alone will not do for the referee. I have known young men who had passed both the oral and written tests for the referees' examination with honours, come a cropper while in actual control of a match. Their theoretical knowledge did not stand them in good stead when they had to decide knotty points of the laws of the game while the game was actually in progress. The application of the laws of the game while it is actually being played is as important to the referee as his knowledge of the laws themselves if not more. With the craze for speed and more speed and the consequent fast pace at which the game is played at the present day a referee is no good unless he is alert and gives his decisions quickly. That a referee should keep himself perfectly fit physically, goes without saying. It has been estimated that a referee has to cover something between six to seven miles during the duration of the game of sixty minutes. Unless he is able to keep on the *qui vive* all the sixty minutes he will not be doing himself or the game he loves any justice.

Young men who want to become referees must have the requisite keenness for the job and must be prepared to undergo a long or short period of probation, as the individual case may require, with the local League Football when they should cultivate tact in dealing with players and other officials who control the game. Referees, whatever their status, should see that the habits they form and express on the field are an example to those whom they control. So long as they are true to themselves, the players and the laws of the game, they have every reason to be proud of the part they are playing in the shaping of the growth of the game.

The motto of the referee should be "SERVICE—NOT SELF". The motto should not be treated as mere empty words but should be translated into action at every possible opportunity. Among other things I have found by actual experience the following nine rules to be very useful while con-

(Continued on page 134)

II Table-Tennis

BY **P. M. Balasundaram, D. Com. (I. M. C.)**
(*Member, Executive Committee, South Indian Table-Tennis Association.*)

TABLE-tennis is miniature tennis played indoors on a table across a net. Table-tennis is unaffected by outside weather conditions and so can be played at all times of the day and night and under all climatic conditions. It is the fastest of all indoor games and requires as much physique, alertness and concentration as any other allied outdoor game. The one benefit of table-tennis arises out of its speed; games are over so quickly that more people can play in turns without tedious and wearisome waiting.

Till the recent visits of great exponents of the game like Messrs. Barna, Bellak, Zabadoss and Kelen to India, most of us were under the impression that table-tennis (or ping-pong as it is more popularly known) was suited only for the gentler sex and there was a certain reproach of effeminacy in playing this game. The game was being played in small rooms with insufficient lighting, with limited or no running space around. The scoring then was not based on the present international system, but was like tennis.

But now since the advent of the South Indian Table-tennis Association and the All-India body together with the visits of the master-players, the whole game of table-

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I Association Football—*Continued*

trolling a match and I pass them on, for what they are worth, to my friends :—

1. Stop the use of bad language on the field of play when ordering the offending player off.

2. Never argue with the players. Tell a player, if necessary, what he is penalised for and let it stop at that.

3. Have an understanding with the linesmen and adhere to it.

4. Cultivate a nice manner with the players without being too familiar with them.

5. Do not get downhearted when things do not come up to expectations but begin afresh with your next match.

6. Have the courage to disregard utterly the remarks and the attitude of the crowd. Give only what you see or what is brought to your notice by your collegues who control the game along with you and not listen to the shouts and appeals of the players and the public. Learn the wisdom of being deaf at times but never be blind. Always satisfy your sense of justice and fairplay, no matter what happens.

7. Make a clean report detailing all the facts concerning any incident that you may want to bring to the notice of the authorities so as to facilitate them in dealing with the case satisfactorily.

8. If you realize you have committed a mistake and if it could be rectified immediately, it is your duty to do so. Do not think it weakness to change your decision but show the courage of your conviction.

9. Be fit, be on time, and carry a good whistle which when blown conveys to the players and spectators alike the power and authority behind it and gives a strong hint of your intention regarding the manner in which you expect the game to be played.

tennis in India has received an entirely new impetus. The visitors showed us how a game of table-tennis should be played. Now we have realized how much space and lighting are required for a proper play of the game. The game has also acquired a pace and speed, never before known to local players.

Table-tennis fans witnessed with wonder the astonishing speed and vigour that these western champions brought to the game. Their agility and remarkable control of ball and position were uncanny, to say the least. It was their astounding performance at the University Examination Hall were they played on two nights that opened the eyes of the local players and sup porters to the wonderful possibilities of table-tennis doubles.

Since 1938, the number of table-tennis players in the clubs has gone up tremendously and great enthusiasm for the game has been generated among players. The tournaments conducted with the co-operation of the South Indian Table-tennis Association have drawn large numbers of entries and today table-tennis may be said to be the most popular indoor sport in Madras, not excluding billiards. Table-tennis has one advantage over billiards; it is cheaper and can be played by all classes of people.

If properly advertised table-tennis as an indoor game will make greater appeal among the fair sex in Madras than it has done so far. Mixed doubles have great appeal in western countries, whether in tennis or table-tennis. But we, in South India, have not developed it sufficiently. It is to be expected that with the growing popularity of the game among both sexes, mixed doubles will become a popular event in table-tennis tournaments.

Within the first year of the inception of the All-India Table-tennis Association, an All-India tournament together with an inter-provincial tournament, run on the lines of the Swaythling cup, was conducted at Calcutta.

The game in the mofussil is not up to the mark yet, except in Coimbatore where the standard of play is fair.

Great masters of this game, Messrs Barna, Bellak, Zabadoss and Bergmen were in their best form when they were between the years of 17 and 23. This indicates that it is a game that should be taken up seriously by students of High Schools and Colleges. Clerks, Government officials and other members of the middle class who cannot get away from their offices till after failing light can take to table-tennis as a healthy recreation.

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Test Your Knowledge !—ANSWERS

By **Vonkvonser.**

I. (*a*) Une Vie by Guy De Maupassant (French).

(*b*) Jane Eyre by Charlotte Brontë (British).

(*c*) Peregrine Pickle by Tobias Smollett (British).

(*d*) Diana of the Crossways by George Meredith (British).

II. The following characters appear in the following books:

(*a*) Thora Neilsen ... Hall Caine's 'The Prodigal Son'.

(*b*) Ginger Kemp ... P. G. Wodehouse's 'The Adventures of Sally'.

(*c*) Sancho ... Miguel De Cervantes Saavedra's 'Don Quixote'.

(*d*) Rebecca ... Sir Walter Scott's 'Ivanhoe'.

III. *Artists*: (*a*) Michelangelo ... Italian (1475-1564).

(*b*) Antonio Canova ... Italian (1757-1822).

Soldiers: (*a*) Joachim Murat ... French (1767-1815).

(*b*) John JosephPershing... American (b. 1860).

Philosophers: (*a*) Arthur Schopenhauer... German (1788-1860).

(*b*) Friedrich Nietzsche ... German (1844-1900).

Diarists: (*a*) Samuel Pepys ... English (1633-1703).

(*b*) John Evelyn...English (1620-1706).

IV. (*a*) Caporetto was fought in 1917 between the Austrians and the Italians. The Austrians, reinforced by Germans, smashed through the Italian line.

(*b*) Tannenberg was fought in August, 1914 between the Germans under Hindenburg and the Russians under Samsonov and Rennenkamph. The Germans were victorious.

(*c*) Sobraon was fought in February, 1846 between the Sikhs and the British. The British won.

(*d*) Pollilore was fought in July, 1780 between Indians under Haider Ali and the British under Colonel Baillie. Haider Ali cut the British to pieces.

V. (*a*) Colobus is a type of monkey found in Africa. 'It is noted for its long silky hair and tufted tail'. Its thumb is either absent or present in a diminutive form. Its skin is much in demand for making fur.

(*b*) Rebec was a medieval string instrument of the East. It died out in the seventeenth century. It had to be played with a bow like the modern violin.

(*c*) Secretary Bird is a long-legged species of vulture inhabiting South and East Africa. 'The name of the bird is derived from the pendent crest of long feathers upon the head, which suggests quill pens thrust behind the ears!' The bird is nearly four feet high. It lives on snakes and lizards. Secretary birds have good wings and they can fly very well.

(*d*) Pillory was an instrument used for punishment. It was made up of a wooden post surmounted by a wooden frame. This wooden frame had three holes in it, one for the head and the other two for the hands of the culprit. The head and the hands of the culprit were thrust through the holes. The pillory was usually set up in public squares where a crowd could collect in order to tease the person caught in the pillory. The pillory was abolished in England in 1837, in Germany and in France in 1840.

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